

# ZION'S HERALD AND WESLEYAN JOURNAL.

Published

by the Boston Wesleyan Association for the New  
BOSTON AND PORTLAND,

England Annual Conferences of the Methodist Episcopal  
WEDNESDAY, APRIL 30, 1845.

Church.  
TERMS, \$2.00, IN ADVANCE. { No. 18.  
OFFICE, OVER NO. 1 CORNHILL.

Vol. XVI. { ABEL STEVENS, EDITOR.  
FRANKLIN RAND, AGENT.

## THE LAST DAYS AND DEATH OF LUTHER.

The last number of the Biblical Repository contains an article on the last days and death of Luther, by Prof. Stowe, of Lane Seminary, which gives a thrilling account of the latter end of this great and good man. As few of our readers have access to that journal, as the account goes to magnify in a high degree the gospel of the grace of God, we call from it here and there a thought, accompanied with large extracts. The contemplation of such scenes can hardly fail to awaken in the bosom of any Christian reader the deepest emotion.

The death of Luther occurred Feb. 18th, 1546. On the 23d of January previous, he left Wittenberg for Eisenach, his native place, with a view to effect a reconciliation between the count of Mansfeld, his brother, and the inhabitants. He was attended by Dr. Jonas and his two sons, the eldest of whom was then about 22 years of age. Owing to the season of the year the journey was to him one of great fatigue and danger.

When they came in sight of the church tower of Eisenach, a rush of tender reminiscences crowded upon the mind of Luther with such an overwhelming force that he fainted entirely away. When he recovered he said, "the devil must needs assault me in the old sleepy world. But I will give him a pull or two yet before I die." Luther found himself very much exhausted by the fatigues and inconveniences of his journey. He had an issue for the pains in his head. This had been neglected since he left home and had become very painful. After a night's rest, however, he entered on business and pursued it with unremitting diligence.

February 14th he ordained two preachers and received the Lord's Supper for the last time. The next day he preached his last sermon from Matt. xi. 23-30, which is given in full by Lomler, Vol. III. p. 182-197.

February 16th, at supper, Luther spoke with great cheerfulness on the brevity of human life. Among other remarks he said—"When an infant of a year old dies he probably has from one thousand to two thousand of the same age to go into eternity with him; but if I die at the age of sixty-two I shall scarcely have sixty or a hundred of my age who will die the same day." Being asked if we should know our friends in the other world, he replied—"Adam, when he awoke from his sleep and found Eve by his side, did not gaze and stare and say, 'Who are you? Where did you come from?' but he knew her at once, and exclaimed, 'Bone of my bone, and flesh of my flesh.' Thou, too, shalt know thy friends in the other world, for thou hadst never seen her before, he felt, through marrow and bone, that it must be she and could be no other; and so shall we feel when we awake in eternity, and see our loved ones standing around us."

His appetite had been very good and his meals remarkably cheerful; and he observed that, getting back to his native town, his food tasted to him as it did when he was a boy.

On the morning of February 17th he appeared so unwell that the Count of Mansfeld begged him not to attend to business that day, but keep his room. This he consented to do; he saw no company, and his dinner was sent up to his chamber. In the afternoon he said he could not bear to eat his meals alone, it was so gloomy and unusual; he would go down and take supper with the family. His two sons were with him, his friend Dr. Jonas, and his servant Ambrose. He walked thoughtfully up and down in his chamber, and at length said, "I was born here in Eisenach; what if I should die here?" He replied, "I am glad to be here; I have walked to the window and opened it; his lips moved and a low murmur was heard, as if he were in earnest prayer. His servant Ambrose, supposing he meant him assistance, came softly behind him and heard him speak to the following purport: "Lord God, Heavenly Father, I call upon thee in the name of thy dear Son, Jesus Christ our Lord, whom I by thy grace have acknowledged and preached, that thou wouldst, according to thy promise and for the glory of thy name, graciously listen to my prayers at this time. O, grant, according to thy great mercy and loving kindness toward me, that the light of the gospel, which now begins to shine on the earth, may every where take the place of the terrible apostasy and darkness and blindness of the papal error, before the great day of judgment, when I must now be far off, but is at the door; and withal preserve thou the church of my dear Father land pure into the following purport: "The father of the truths of thy holy word, and graciously keep it, that all the world may know that thou didst send me to do this work. Ah, dear Lord God, Amen, Amen."

Not a word was spoken by any of his attendants. They felt as Jacob did in Bethel, "How dreadful is this place!"

He resumed his seat and said to Dr. Jonas and his sons—"O, I wish this business of the count of Mansfeld were settled, that I might go home and lay myself in my coffin to sleep, and give this poor body to the worms!" He took his supper with the family, and about nine in the evening returned to his chamber, but was at times in severe pain. About one o'clock in the morning, having laid down, he said in Latin—"Father, into thy hands I commit my spirit: Thou hast redeemed me, O Lord, God of truth!" The countess of Mansfeld wished him to take some of the medicines she had brought; but he said his poor dear Catey, in her abundant anxiety for him, had put up, just before he came away, a little case of refreshments and medicines, and if he took any thing he would rather have some of that. His son said to him, "Just put them to his lips, banded them all back to his son, and told him to put them, and never to forget the kindness of his mother's Son after he said, 'Dear God, I am in dread of this! I must be going.' Mr. Colius said to him—"Venerated father, call upon our dear Lord Jesus Christ, our great high priest, our only mediator; you have done a great work for Him; God will be gracious to us; you will yet recover." "No," said Luther firmly, "I feel the cold sweat of death—I am breathing my soul out—my distress is increasing." He then prayed in German—"My heavenly Father, eternal, most merciful God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

He then said in Latin—"Into Thy hands I commit my spirit," and added—"God so loved the world that he sent his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." After a moment's silence he again spoke in German: "O, heavenly Father, almighty God, Thou hast redeemed me by Thy dear Son, our Lord Jesus Christ; Thou hast redeemed me, O Lord, God of truth; I have professed Him, and I have preached Him, and I have suffered for Him, and I have died for Him, and I have risen again, and I have ascended into heaven, and I have sat at the right hand of Thy Father, and I have come again, and I have judged the living and the dead, and I have been crowned with life and glory forever and ever. Amen."

inquired for was the grave of Luther. He read the inscription, folded his arms across his bosom, and stood looking down, absorbed in thought. An officer stepped up to him and said, "Let me break open the grave and scatter the ashes of the heretic to the winds." Charles' fine eyes and noble features flashed with indignation at the mean proposal; "I have not come to war upon the dead (said he); I have enough to do with the living,"—and he hurried from the spot. Ever after the famous diet at Worms Charles and Luther had uniformly manifested the most profound respect for each other.

From the Louisville Journal.

## THE GOLDEN RINGLET.

Here is a little golden tress  
Of soft unbraided hair,  
The all that's left of loveliness  
That once was thought so fair;  
And yet, though time has dimmed its sheen,  
Though all beside hath fled,  
I hold it here, a link between  
My spirit and the dead.

Yes, from this shining ringlet still  
A mournful memory springs,  
That melts my heart, and sends a thrill  
To all its trembling strings.  
I link of her, the loved, the wept,  
Upon whose forehead fair,  
For eighteen years, like sunshine slept  
This golden curl of hair.

O, sunny tress! the joyous brow  
Where thou didst lightly rest,  
With all thy sister tresses, now  
Lies cold within the grave.  
That cheek is of its bloom bereft,  
That eye no more is gay;  
Of all her beauties thou art left  
A solitary ray.

Four years have passed, this very June,  
Since last we fondly met;  
Four years, and yet it seems too soon  
To let the heart forget—  
Too soon to let that lovely face  
From our sad thoughts depart,  
And to another give the place  
She held within the heart.

Her memory still within my mind  
Retains its sweetest power;  
It is the perfume left behind,  
To whisper of the flower.  
Each blossom, that in moments gone  
Bound up this sunny curl,  
Recalls the form, the look, the tone  
Of that enchanting girl.

Her step was like an April rain  
O'er beds of violets flung;  
Her voice the prelude to a strain  
By the song is sung.  
Her life, 'twas like a half-blown flower  
Closed ere the shade of even;  
Her death the dawn, the blushing hour  
That opens gates of heaven.

A single tress! how slight a thing,  
To sway such magic art,  
And bid each soft remembrance spring  
Like blossoms in the heart!  
It leads me back to days of old—  
When I loved so long,  
Whose locks outshone pellucid gold,  
Whose lips I loved with song.

Since then I've heard a thousand lays  
From lips as sweet as hers;  
Yet when I strove to give them praise,  
I only gave them tears.  
I could not bear, amid the throng  
Where jest and laughter rang,  
To hear another sing the song  
That trembled on her tongue.

A single shining tress of hair  
To bid such memories start!  
But tears are on my cheek—there  
I lay on my heart.  
O, when in death's cold arms I sink,  
Who, then, with gentle care,  
Will keep for me a dark brown link—  
A ringlet of my hair?

For Zion's Herald and Wesleyan Journal.

## CONSCIENCE—ITS ABUSE.

Is there not danger at the present day of disregarding or despising the voice of the conscience? The standard of morals, as well as rule of faith, the inspired Scriptures—and perilling our personal salvation and the immortal interests of our fellow men, by adopting delusive and fallacious tests of faith and goodness? So at least it appears to me, and I can but think amid the speculations and ultraisms of the day, a recurrence, by Protestants to their first principles, indispensable to their personal peace and safety, and the permanency and perpetuity of all that is venerable and sacred in the cause of religion.

Many have been habituated to an appeal or reference to conscience instead of the Bible, in justification of the principles and measures they advocate and prosecute, without at all recognizing the equal right of their opponents to a like appeal; to them equally satisfactory of the falsity and perniciousness of those principles and measures. Some make this the ground of their approval or opposition to measures for the abolition of slavery, temperance, observance or profanation of the Sabbath, moral reform, &c. Again, others plead conscience in the advocacy or condemnation of doctrines embraced in their or others' religious creed, and the measures by which those doctrines are promulgated or discarded. One is impelled to leave and denounce the church of his ministry; another to deny the possibility of salvation to all who refuse to subscribe to their peculiar sentiments and movements; another to fix on the day when "all things shall be dissolved," another to deify civil government, and while professing maintaining the doctrine of "non-resistance," and the inviolability of human life, to write and speak in a manner directly calculated to promote contention, aggression, violence and murder! and all too under the specious plea of obeying conscience!

A state of society in which such obvious error obtains an ascendancy, is justly calculated to excite alarm in every intelligent pious mind. The heresies and delusions of fanaticism are identified with the history of religion, and who does not know that its most diabolical excesses have been perpetrated under the pretended authoritative demands and sanctions of conscience? Caiaphas, Amos, Saul of Tarsus, Thomas Munzer and the would-be reformers of the present day, may all have been equally honest and conscientious in their violent and murderous course, and have thought they were doing God service. I doubt not that some very supine conscience dictates the course they are pursuing in advising *adventists* to leave the church and adopt and practice the nameless extravagances and indecencies now being developed among the *adventists* of Millersism. But I may, and do see, in these appeals are properly enlightened, or whether they have not, instead of listening to consciences "sprinkled from evil," been under the dictate of self-will, pride of opinion, or some other anti-gospel principle. If, or if not, that our church is corrupt, forsaken of God, and that his conscience impels him to uncompromising hostility to it; to

seek its demolition and ruin, I am bound by the most obvious reasons to look upon him as wilfully dishonest, or fanatically blinded. It is utterly impossible that conscience, properly speaking, can have any thing to do with so palpable, inconsistent and monstrous a sacrifice.

The question sometimes occurs, What ought I to do? I find myself in a church with whose doctrines and polity I cannot agree, believing both to be wrong. My conscience will not allow me to be silent, but urges me to seek reform. In answer, I remark—

1. Examine the doctrines and economy of the church by the Scriptures, and recollect that many, more intelligent and pious than you claim to be, have been dissatisfied with what God had manifestly approved. For illustration: You don't like close meetings; your pastor urges your attendance; you decide you ought not to, or perhaps, more properly, that you will not attend; and now, under the pretended sanction of conscience, you array yourself against the preacher, the church, and your own solemn covenant promise. Now look to this matter closely, and before you definitely decide the case, be assured that your preacher and the church, and your covenant stipulations are all wrong, that is, contrary to the Bible.

2. If you feel compelled to seek reform while remaining in the church, seek it in a constitutional way. Don't be in a hurry. Think how long God bore with you before you reformed. Don't denounce the church as upholding sin because she is slow and cautious in the administration of discipline. If, however, you believe the church is manifestly heretical and corrupt, why then you have no alternative but to leave.

3. If you are immovably fixed in opinions contrary to those entertained by the church, and cannot hold your peace, but feel impelled to agitate your peculiar views, it becomes you to inquire seriously, if "a deceived heart has not led you astray,"—to consider whether your brethren have not consciences to be respected as well as you—whether they will not be conscientiously bound (in connection with your pastor) to interfere with your conscientious scruples; whether a little more modesty and humility would not be more becoming in a disciple of Him who was "meek and lowly in heart;" whether you are debtor to the church, or the church to you; and whether, after all, if the church should pursue the even tenor of her way, adhering to "the old landmarks," "walking in the old paths," she will not be likely to accomplish an equal amount of good, and in about the same space of time she would by adopting and acting in accordance with your conscientious convictions?

I mean not to be uncharitable, but stubborn facts compel me to the conclusion, that little confidence can be placed in many of the pretended dictates of conscience advanced to the public for the last few years. Who can believe that G. S. and O. S. were really under such a delusion when, a few years ago, they left their regular work and "dogged" our good Bishops about from Conference to Conference, interfering with their consciences in the discharge of their official functions, or that they and others are now moved by "that God in man" to exhaust the vials of their vituperation and wrath upon a church still honored of God, and to which they are indebted for all the consequence they enjoy in the world, and from which, notwithstanding all the animosities harbored within her, as they profess to believe, they cordially hail and receive her unworthy members without even a purifying probation?

Who can believe that the wild vagaries, the obsecrations, infidelity and shocking profanation and blasphemies of modern *adventists* have ever been even countenanced, much more sanctioned by conscience? Alas! what is man? Who has any respect for the Bible, and having the use of his rational powers, with his eyes open to the facts daily developed around him, the sound conversions, the baptisms of the Holy Ghost, and the triumphant deaths of members of the church, that can for a moment suppose that those are under the direction of conscience who denounce the church as Babylon, and advise all the faithful to leave her instantly? Surely conscience is, and has been, abused. It is high time the evil was checked.—But there is reason to apprehend "the time has come when men will not endure sound doctrine" on this as well as other subjects. Still the lovers of Bible authority may not blink at this tremendous evil that is gathering darkly in the horizon of the church, portending disaster, desolation and ruin to immortal souls. To the law and the testimony, if they speak not according to this word, it is because there is no light in them." B.

April 22, 1845.

For Zion's Herald and Wesleyan Journal.

## A SHORT SERMON.

Some twenty or thirty years ago, a certain preacher went into a neighborhood, noted for discord, strife and irreligion, to preach. It was a winter's evening. The congregation assembled, the preacher came, but no fire was made till after his arrival on the spot. He patiently waited until his appointment for the coming week, with a request to have the fire made in season. Such was the spirit of animosity among the people, that none would make the fire, because it would accommodate some of their neighbors. The week rolled round, the appointed evening came. People and preacher were there—but no fire. Soon after his arrival some attempts were making to kindle a fire. The preacher required them to be seated for a few moments, and for this once, he told them, he would be short in his discourse. They willingly complied with his request. After a short prayer, he gave out for his text Proverbs, xvi. 20, "Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth." The preacher dwelt for a moment on the fact that there was no wood the fire went out; on the necessity of fire, especially at that season of the year; and on such an occasion, their duty to have it in season, &c. Next came the "tale bearer," the cause of all strife. He spoke of it, its evils, &c., gave them a short but warm exhortation to repent, believe the gospel, and become truly religious; and it would cure all tale-bearing, strife, &c. &c. and wound up his remarks by a hearty prayer for them, in about twenty minutes time, and left them for another week.

On the return of the second week, he repaired to the place. There was a good fire, house well lighted, and filled with people waiting to hear what would come next. The preacher entered the desk, gave out his hymn, thanked God especially for the good already accomplished, the good accommodation of the evening, &c., and most fervently prayed for the people, that God would bless them and warm up their hearts with the fire of his love, and addressed them for about forty-five minutes from Gen. iv. 7. "If thou doest well, shalt thou not be accepted; and if thou doest not well, sin lieth at the door?" He informed them what it was to do well; the ability through grace they had so to do, God's gracious acceptance for Christ's sake. If they did not well, the fault, the "sin" lay at their own door, they alone were to blame, and they alone must bear the punishment. A good reformation followed; peace was restored to the neighborhood; tale-

bearing, &c., ceased, a humble, praying people were raised up, who praised God and worked righteousness.

## LINES.

"And Naaman said, Shall there not, then, I pray thee, be given unto thy servant two mules' burden of earth—2



## CORRESPONDENCE

On Monday, in company with Br. H., we visited some of the principal objects of interest in the town and vicinity, among which may be mentioned "White hall, the former residence of Dr. George Berkley, a

LEGACIES.—A colored woman, named Catherine Freebody, who died at Hartford, Conn., lately, left \$100 each to four religious societies, \$200 to another, and \$1000 to the African society of Hartford, for the support of the ministry.

"Dr. Ball and myself have now arranged for a daily morning and evening distribution of books. And we try to improve these opportunities, not only to put the bread of life into their hands, but to sound the name of Jesus in their ears."

Theology, and religious works generally, 604; History and Biography, Genealogy, 187; Geography, Voyages and Travels, 212; Natural Sciences, 157; Medicine, 142; Jurisprudence, 92; Poetry and the fine Arts, Architecture, 320; Classics, Logic, Dictionaries, Education, &c., 220; Miscellaneous, 273; Fiction, 360; Political, 158.

pointed a convention to be held in Augusta (Ga.) May next, to confer on the best means of promoting "the foreign missionary cause and other interests of the Baptist denomination in the South." Other Southern States are responding to the call.

Christian, by Mrs. Phoebe Palmer, a  
church in New York. The work has been before the  
public some time and is highly prized by those who  
are walking in the "ways of pleasantness" and "paths  
of peace" which it describes. It is a precious little  
manual for all who aspire to a more perfect knowledge  
of God. *Book Rooms, N. Y.*

sited by him  
about *one*  
ous works  
*ighth*, had n  
distributed 4  
usly.—N.







# BIOGRAPHICAL.

SARAH M. wife of Rev. Peter Sabin of the Michigan Conference, died at Allen, Hillsdale county, Mich., Jan. 31. Our beloved sister was formerly of Sandown, N. H. Her mother, and most of her father's family, were the early fruits of Methodism, through the instrumentality of the venerable George Pickering. Her brother, Abner Clark, of pleasant memory, fell at his post at an early age of his ministry. At the age of sixteen she united with the M. E. Church. In 1828 she consented to share the toils of an itinerant life with Rev. P. Sabin, and entered upon the great work with fidelity and firmness. She was a burning light, a way-mark to heaven. Very many will remember her prayers, tears, conversation and example. In 1836 her husband was transferred to the Michigan Conference, and for nearly nine years she endured the hardships of an itinerant life in a new country; and in addition to the usual toils of life, she was called to follow one after another five of her children to the grave, at an age when they were most closely around the parent's heart. Her last sickness, (inflammation of the lungs) was short. This severe affliction was endured with the fortitude and courage of a Christian soldier, not afraid to die. About one hour before her departure she exclaimed, "Farewell, one and all." After this she awoke and inquired, "Have I come back to earth again? Why, I have been over Jordan. My children and friends are there. O what august scenes of glory unfold to my vision!" One said to her, "Are you dying, sister?" "Dying!" said she, "I begin to live," and with a heavenly smile upon her countenance, she sweetly fell asleep in Jesus, with these words falling from her lips, "A sinner saved by grace." ISAAC BENNETT.

CAPT. REFUS YORK and his son SAMUEL were snatched away from us under melancholy circumstances on the evening of the 19th of March. Mr. York, his son, and a Mr. Cole, went on board a loaded vessel, for the purpose of getting it over the falls below at the night tide. After some preparations they were "turned in," intending to take an hour's rest. They awoke, found the vessel on fire, and the flames roaring like an oven down the gangway. Through these flames they rushed, plunged into the water, and made for the shore. Mr. York almost reached the shore, but the current bore him down; he sunk to rise no more. His body was found seventeen days afterwards. The other two reached the shore. The cold wind blew upon their burnt and almost naked bodies. Bare and burnt as their feet were, they crawled about half a mile, over roots, rocks, brambly-bushes and frozen ground, leaving the blood, skin of their feet, and pieces of burnt garments by the way. In this situation, chilled through, they reached the house they had left in health but a few hours before. Mr. Cole, being burnt the least, is likely to recover. But poor Samuel, a youth of 18, was literally roasted from head to foot, with the exception of a portion of his body screened by a knit frock, all the rest of his clothes having burnt off from him. He lingered two days in intense agony. When bodily suffering would admit, he was calling on God for mercy. We prayed with, and pointed him to the Savior, and trust the Lord did hear and answer prayer. Mr. York's age was nearly 53; he was a member of the M. E. Church, having embraced religion about twenty years since—he lived religion, his testimonies for God were good. He went forward in the solemn ordinance of baptism but a short time previously to his death. Mr. York has left a wife and five children to mourn his loss, which the church and community also feel to be a great loss. C. ANDREWS.

MR. TIMOTHY CAMPBELL, of this town, died in Savannah, Dec. 30, aged 39 years and 11 months. He left this town August 13, and sailed to Charleston, and thence to Wilmington, and thence to Kingston; and on his voyage to Savannah, was seized with the yellow fever, which in a few days, having arrived at Savannah, committed his body into the arms of death. Mr. Campbell, from his youth, had maintained a good moral character. We have some hope that, while we mourn our loss, "The streams of uncreated light Flow round him from the eternal throne."

The mother and the wife of the departed friend have since his death embraced the Savior, thank the Lord. The Lord sanctify this to the good of all, is the prayer of the writer. JOHN TAGGERT.

EDEN, Me., March 31, 1845.

P. S. The Morning Star, Franklin Register and Argus please copy.

J. T.

MRS. LYDIA WOLCOTT, widow of John Wolcott, departed this life in peace Aug. 18, aged 80 years. She was born in Brookfield, Mass., where she found the Savior in early life. At about 40 years of age she removed to Northfield, Mass., where, with her husband and several children, she united with the M. E. Church. She afterward removed to Ashburnham, and finally to this place. She had seen much of affliction and suffering, but we trust has finally received a crown of righteousness.

RINDGE, N. H., Sept. 2, 1844. A. FOLSOM.

# SLAVERY.

## AMERICAN SLAVERY.

That there have been much empty declamation and denunciation on the part of abolitionists on the subject of slavery, will not be denied by those who have candidly watched the movements of parties. Notwithstanding all these things, we are inclined to the opinion that the friends of the poor slave, who are "guilty of a skin not colored like our own," are generally sincere, honest and philanthropic men, who are governed by those two commands which require us to love God supremely, and our fellow men as ourselves. Be this as it may, the character of American slavery remains the same, and should be viewed as it is.

That the American people have been, and still are, guilty of inconsistency, appears from the consideration that, while we profess to be believers in the truths of the Book of God, in which we read that God "hath made of one blood all nations of men, to dwell on all the face of the earth," Acts, xvii. 26, and also in our Declaration of Rights, that they were created "free and equal," we say by our practice that man was not created free, and that we have a right to hold him in perpetual bondage! It is equally true, we think, that slavery is a dark curse, in many points of view, to the Southern people; that they would be more moral, more intelligent, more religious, and consequently more prosperous and happy without it than they are with it. But it is one thing to be convinced of an error, and quite another thing to be willing to forsake that sin, particularly when its foundation lies in the fact that "The love of money is the root of all evil." The same African, who was once free upon his own green native hills, groans in chains beneath the very shade of our free institutions, and smarting under the driver's whip within the sound of his voice, who proclaims, with Christian zeal and heavenly love, that great truth, "God is no respecter of persons!" The same ship, having been engaged in the infernal work of transporting men across the broad Atlantic, to a land professedly free, but in truth a land of chains. How shall we describe the slave-ship?

She sails in a sea of blood drained from human veins; her hull is composed of the bones of men, women and children; her rigging of their cords and sinews; her sails of human skins, stained, like Joseph's coat, with the crimson tide of life, and filled with the cries and groans of the oppressed and downtrodden; her captain is the prince of the power of the air; her course is on the dark stream of death, and her destined port the whirlpool of hell.

But is there no remedy? must this system of iniquity work, and millions of our race be engulfed beneath its dark tide? Yes, there is a balm in Gilead; and there is a Physician there. The health of the daughter of my people then be recovered. The sun of righteousness shall yet roll up the moral sky, lighting this part of our race out of darkness and death; and we trust the day is not far distant when the 17 millions of our inhabitants shall lift up their mighty voice, louder than the thunders of our own Niagara, in deep-toned accents which shall not be misunderstood, and declare to the world that the American people have recognized the principle by their practice, that all men have certain great and inalienable rights, among which is the right to be free; when the groans of the slave shall no more be heard within our widely extended borders, and the sound of oppression shall no longer ascend from the plains of the South, come up before the eternal throne, and enter into the ears of the Lord of Sabaoth, who has said that vengeance is his, and that he will repay; when the American eagle shall fly high towards heaven, bearing in his beak the stars and stripes; when the lone, black star of slavery shall no longer disgrace our country's banner. And as the Bunker Hill monument has been termed the grave-stone of war, we would erect by its side, on that proud summit, another monument whose top shall reach the clouds, yea pierce them, and in full view of a gazing world,—"Liberty now, and liberty for ever;" while our children and our children's children, as they pass by and behold it, shall, with true national pride, exclaim—"This is the work of our fathers, and this is the grave-stone of slavery."

Christians, the gospel is the lever, the merits of Christ the fulcrum, and the eternal throne the weight that shall raise the sons and daughters of Africa to their legitimate standing among the free, moral and religious nations of the earth. Let us pray the God of armies, in the name of Christ, to accomplish this great work by his omnipotent power, remembering that God will avenge his own elect, though he bear long with them. Go, fellow the devouring flame with hands of flax; say to the destroying storm, be still; bind the tiger with the spider's web, or the lion with a silken thread; quench the volcanic fires of Vesuvius with the contents of a goblet, or roll back the thundering waters of Niagara with your feeble hand; stand at low water mark, and say to the rushing tide, thus far—no further; here let thy proud waves be stayed; or like Joshua of old, command the sun and the moon to stand still in the heavens; but think not to bind the immortal mind, think not to throw around this God-like principle your despot chains—it must be free. EDWIN A. HELMERSEN.

Cherryfield, Me., April 16, 1845.

# CHILD'S DEPARTMENT.

## TO A CHILD IN PRAYER.

Fold thy little hands in prayer,  
Bow down at thy Maker's knee,  
Now thy sunny face is fair,  
Shining through thy golden hair,  
Thine eyes are passion fire,  
And pleasant thoughts like garlands bind thee  
Unto thy house, yet grief may find thee—  
Then pray, child, pray.

Now thy young heart like a bird  
Sings in its summer nest,  
No evil thought, no unkind word,  
No bitter angry voice hath stirred  
The beauty of its rest;  
But time will come, and decay  
Wasteth thy verdant home away—  
Then pray, child, pray.

Thy spirit is a house of glees,  
And gladness harpeth at the door,  
While ever with a merry shout,  
Hope, that May queen, danceth out,  
Her lips with music running o'er;  
But time those strings of joy will sever,  
And hope will not dance on for ever—  
Then pray, child, pray.

Now thy mother's hymn abideth,  
Round thy pillow in the night,  
And gentle creeps to thy bed,  
And o'er thy quiet face is shed  
The taper's dimmest light.  
But that sweet hymn shall pass away,  
By thee no more those feet shall stray—  
Then pray, child, pray.

# THY MOTHER.

BY LYDIA H. SIGOURNEY.

Who, when thine infant life was young,  
Delighted, o'er thy cradle sang?  
With pity soothed each childish pain,  
And made thy little griefs her own?  
Who sleepless watch'd in hours of pain,  
Nor smiled till thou wert well again?  
Who sorrowed from thy side to part,  
And bore thee absent, on her heart?  
Thy Mother, boy! How can'st thou say  
Her tender care, by night and day?  
Who joined thy sports with cheerful air,  
And loved to see thee strong and fair?  
Who, with fond pride, to guest and friend,  
Would still the darling child commend?  
Whose tears in secret flowed like rain,  
If sin or woe thy life did stain?  
And who, with prayer's unceasing sigh,  
Besought for thee a home on high?  
Thy Mother, boy! How can'st thou pay  
Her tireless love by night and day?  
Bear on thy brow the holy smile  
Of upright duty, free from guile;  
With earnest diligence restrain  
The word, the look, that gives her pain;  
If weary toil her path invade,  
Come, fond and fearless, to her aid;  
Nerve thy young arm, her steps to guide,  
If falter her cheek, be near her side;  
And by a life of goodness pay  
Her care and love, by night and day.

# THE BOY, THE WOODCHUCK AND THE RABBIT.

"Father," said Eustace, "I do not like to kill rabbits, as well as I do woodchucks."

"Why, my son?" asked the father.

"Because," replied Eustace, "rabbits will not fight back again. They will not get angry and bite, but they will lie right down and die, and look so pitiful and beseeching, and seem to say, 'I forgive you.' It always makes me feel bad to kill rabbits."

"How do you feel, my son," asked the father, "when you kill woodchucks?"

"O, I love to kill them," said Eustace, "for they fight and bite, and fight again. They look fierce and savage, and try to keep me from killing them. That makes me angry, and then I can kill them with a relish. I never feel bad for killing woodchucks."

This tells the whole story. Children are cut to the heart when they get angry with others and try to fight. Never to fight back is the way to conquer. Let the youthful reader ask himself the question,

# NOT RICH, BUT GENEROUS.

A correspondent of the Philadelphia Native American writes as follows:—

The last time I was in Boston, in passing down Hanover street, below Fleet, I saw a hearty son of Africa sitting on a pile of wood just sawed, and eating, apparently with a good relish, some fragments of bread and meat which had just been given him for his work. I should probably have passed him without further notice had I not been struck by the appearance of a woman who was standing at a little distance from him, and watching his operations with eager interest. She was a white woman, dressed in the thin garb of poverty, who, in spite of her emaciated and careworn countenance, looked like one who had seen better days. Curious to know what interest she could take in his movements, I stopped a moment to watch them.

The wood-sawyer, noticing her fixed look, asked her what she wanted.

Pointing to his meal, spread out on the wood, she replied, "I have not eaten so much as that in two weeks."

"Well, sit down and take a bite," said he, "although I am rich, I am generous!"

With tears in her eyes, she seemed just before seated up on her knees, she drew near the humble table. I did not interfere to deprive the wood sawyer of the pleasure of completing his generous act, (for generous it was in him to share his only meal with another), but after slipping a piece of money into the poor woman's hand, I continued my walk.

But I could not shut out the scene from my mind, and the words of the African, not rich but generous, kept ringing in my ears. What must have been in his best estate, thought I, when degraded as he is, human nature is so full of kindly sympathies? But if riches consist in the means of happiness what a fund of wealth has a man whom God has blessed with a sympathizing heart; for where is there greater happiness than in blessing others? Many a man that prefaces his sumptuous dinner with a long grace found no richer blessing at his table, that day, than did the wood-sawyer upon his log.

# COMMUNICATIONS.

## EVIDENCES OF A SUPREME INTELLIGENCE.

NO III.

Thus far, we have endeavored to show the strong probability of a Supreme Being, from a candid view of Christian experience, and from a careful inquiry as to the origin of the Bible. These evidences, if we mistake not, are too important and conclusive to be omitted. But we proceed to adduce a few others, which, in our view, render the existence of God, not only probable, but certain.

We remark, then, thirdly, that to deny the existence of an infinite intelligence involves us in the monstrous absurdity that every thing has been created by nothing. For it is perfectly clear, either that all things are created, or that something is uncreated. But if all things are created, there *was* a time when, as yet, nothing had an existence—when there was nothing but nothing throughout the universe! How, then, was the first thing created? Did it create itself? Certainly, if created at all. But can nothing create? No! Why not? Because, to create, implies a creator; and a creator must be a real being, possessing a conscious, intelligent existence when he creates. To say, therefore, that *nothing* creates, is to say that nothing is both *nothing* and *something* at the same time, for every creator is *something*. We know, also, that *nothing* is infinitely superior to *nothing*. To say, then, that *nothing* creates *something*, is to say that the creator produces something infinitely superior to himself, which is impossible. It is perfectly obvious that the cause must be different from the thing caused, and superior to it; but if *nothing* caused *something*, then are cause and effect the same thing, only that the effect is infinitely greater than the cause. These views prove to us that nothing could not produce something; hence, all beings are not created beings. It follows, therefore, that there is an uncreated Being, whom we call God. Yes! our God is "from everlasting to everlasting." To be is his very nature. He is eternally independent of himself, that is, not of another—uncreated, independent, all-mighty, himself uncaused, and the cause of every thing beside himself. The doctrine of *nothing* is a blunder of heathen philosophy. Such a doctrine is a logical impossibility.

Fourthly, The motion of vast masses of matter, proves the existence of an Almighty Being. Now, all must admit that mere matter is *inert*, that is, destitute of the power of moving itself, or of stopping its own motion. If, for example, we place a cannon ball on a spot of ground entirely level, it will never move unless acted upon by another body. If the ball be set in motion, it will move on for ever, unless it be stopped by something beside itself. So of matter universally. In fact, *inertia* is one of the six essential properties of matter. Let us now contemplate, for a moment, the vast moving masses of matter in the solar system. This system consists of the sun, its great center, (from which it receives its name), and twenty-nine other principal bodies, which regularly revolve around the sun, at various distances, and in distinct periods of time. The smallest of these bodies is very great, when compared with any object upon our earth. The primary planets, which revolve directly around the sun as their centre, are seven, omitting the four smaller ones, recently discovered, which are called *asteroids*. Of these, Mercury, the nearest to the sun, is the smallest, being but three thousand miles in diameter. But it is, by far, the densest of all, for its density is more than nine times greater than that of water, and almost equal to that of lead.

But what a prodigious body is the sun! If we call the diameter of our earth but a little less than eight thousand miles, we must remember that the sun has a diameter of about 887,000, while its bulk is more than 1,384,000 times greater than that of the earth. And yet, this enormous mass turns on its own axis in about twenty-five and a half days! How rapid, then, must be the motion of its surface; but so far as we can judge from our globe, this rapid motion does not at all disturb any thing upon that surface. Planets have a double motion; that is, a daily rotation on their own axis, and a yearly revolution round the sun. Our earth, in her annual revolution round the sun, travels 75,222 miles in an hour; and very nearly 659,396,052 miles in a year. And yet, not one of us can perceive the slightest motion. We sail through unbounded space with incredible velocity, yet we have a pleasant voyage—we meet with no obstruction—all is quiet. We call this the result of *attraction*, and what is attraction but the exercise of almighty power? The annual revolution of our moon (one of the secondary planets) is still more astonishing. This body is 2,000 miles in diameter, and 240,000 miles from the earth. And while she regularly moves round the earth, she, at the same time, as the companion of our world, moves round the sun once a year. Thus she regularly performs three distinct revolutions.

1. On her own axis. 2. Around the earth. 3. Around the sun. And each of these revolutions is entirely uninterrupted by the others. How wonderful is this! Consider the circular motion of the heavenly bodies, all referred to. The centrifugal force would, of itself, forever move a planet in a straight line; while the centripetal force, if left to itself, would at once draw every planet to the sun. But these antagonistic forces mutually curb and regulate each other, and thus circular motion is preserved. The advantages arising from these motions of the heavenly bodies are very numerous and great. This is true in reference to the world we inhabit. From this source we have day and night, and the various seasons of the year, every one of which is attended with great good to the family of man. But let us now inquire, could any power, less than almighty, more, and keep in motion, so many mighty masses of lifeless matter? Does not the ceaseless, harmonious revolution of the celestial bodies prove, beyond a doubt, the existence, the wisdom, and the power of the Great Being?—Most assuredly. Hence there is a God. MARLBHEAD, April 22. J. S. J. G.

[Continued next week.]

# ONE FORM OF UNIVERSALISM.

There is an effort being made by some, calling themselves Universalists, to destroy the doctrine of future punishment by the assumption that the *soul* is a part of God, and unaffected by sin, and not liable to punishment, as it is not to be supposed that God will punish himself. As this notion is much relied upon by some, it may not be inappropriate to give it a passing notice and brief refutation.

I may remark, that it is no "new thing under the sun," but as old as some forms of Heathenism, from which it is derived; and for the heathen there is some excuse, as they have no direct revelation from God upon the subject, and consequently were left to their own speculations as to the nature of the soul, and also as to the nature and character of God—and our Savior saith that "he that walketh in darkness knoweth not whither he goeth," and of consequence, what he believeth: but for Universalists, or others in the nineteenth century, with the Bible in their hands, there is no excuse save one, "there is no light in them." And it would seem they love to have it so, for they close their eyes to all its darkness and deformities, rather than the Bible, that is able to make all wise unto salvation.

I will now state a few of the objections that lie against such a notion. But first I remark, that false premises end in absurd conclusions—true ones, never.

1. It is opposed to the Bible account of God, which is, that he "is a spirit," i. e. one and indivisible; but this notion makes him to exist in human divisions, and these divisions are necessarily false, which is the essence of materialism, and followed out will land in blank Atheism. For as matter is unintelligent, if God be matter, he can know nothing and do nothing, which is Atheism.

2. If the above objection be not fatal to the theory, we urge the following: It sets God against himself in utter confusion, as well as in irreconcilable contradiction. In one man this part of God is an atheist, i. e. a denier of himself—in another a deist, in a third a Buddhist, in a fourth a Mahomedan, in a fifth a Mormon, in a sixth a Slav, in a seventh a devout Christian, while in the eighth it is a Universalist, and so on ad infinitum. Now all of these are opposite one to another, and each to all the rest. Is God divided in this manner and engaged in an eternal jangle with himself, in ignorance and superstition, and love and hate, with all other elements of absurdity? Yet it is even so, if this form of Universalism be true; though our Lord has assured us that a Kingdom divided against itself cannot stand.

3. The Bible represents God as all-wise, knowing the end from the beginning; but this is divided into parts, and these parts—many of them at least—in utter ignorance; and if some of them are ignorant, probably all are, and this conducts us to the true conclusion, viz., that the Universalist God is a divided, ignorant, imaginary God, that has nothing to do with the kingdoms of nature and grace, and of course had no part in revealing the truths of the Bible.

4. This system makes the body the instrument and cause of sin, if indeed there be any sin, while the Bible says, "The soul that sinneth it shall die." So true is it that Universalism is not of the Bible, but of heathenism, of which, with a portion of infidelity, it is made up; and to give it currency among the people, without the least shame or decency, it has put the name of Christ upon it. WARHAM, April. BENJAMIN.

# DEFINITIONS.

MR. EDITOR:—From what has been published by the American press concerning Webster's Dictionary, it is probably a settled question that it is considered the standard work, in this country at least. There are a class of definers of certain words that we should judge from their writings dissent from the almost universal reception of it as a standard work in America. I mean the class of Universalist writers, and exponents of such words as damnation, hell, perdition, &c. I propose to give Webster's definition of a few of these words, and let the public see if they have not already the great gulf between the received opinions of almost a nation, and a few would-be-knowing ones among us.

There is no ground of dispute now that the class I refer to deny that there is or ever has been any such thing as misery after the death of the body.—I begin with the word,

"Damnation.—1. Sentence or condemnation to everlasting punishment in the future state, or the state of eternal torments."

"Hell.—1. The place or state of punishment for the wicked after death."

"Perdition.—2. The utter loss of the soul, or of final happiness in a future state; future misery or eternal death."

"Salvation.—2. Appropriately, in theology the redemption of man from the bondage of sin and liability to eternal death, and the conferring on him everlasting happiness."

"Eternity.—1. Eternity; eternal duration, past and future."

Judge then ye whom nothing but the truth as it is in Jesus will be of any lasting benefit, whether it is safest to receive the almost unanimous definition of important words, or to trust to the quibbles of the self-deceived and public deceivers of others. SEASMOOT, April 14, 1845. T. HILL.

# SELECTIONS.

From Blackwood's Edinburgh Magazine, for January, 1845.

DANTE.

No writer in modern times has equalled the widespread fame of Homer, the Grecian bard; but it may be doubted whether, in the realms of thought, and in sway over the reflecting world, the influence of DANTE has not been almost as considerable. Little more than five hundred years, indeed, have elapsed—not a sixth of the thirty centuries which have tested the strength of the Grecian Patriarch—since the immortal Florentine poured forth his divine conceptions; but yet there is scarcely a writer of eminence since that time, in works even bordering on imagination, in which traces of his genius are not to be found. The *Inferno* has penetrated the world. If images of horror are sought after, it is to his works that all subsequent ages have turned; if those of love and divine felicity are de-

sired, all turn to the *Pardize* and the *Spirit of Beatrice*. When the historians of the French Revolution wished to convey an idea of the utmost agony they were called on to portray, they contented themselves with saying it equalled all that the imagination of Dante had conceived of the terrible.

Sir Joshua Reynolds has exerted his highest genius in depicting the frightful scene described by him, when Ugolino perished of hunger in the tower of Pisa. Alfieri, Metastasio, Corneille, Lope de Vega, and all the great masters of the tragic muse, have sought in his works the germs of their finest conceptions. The first of these tragedians marked two thirds of the *Inferno* and *Pardize* as worthy of being committed to memory. Modern novelists have found in his prolific mind the storehouse from which they have drawn their noblest imagery, the chord by which to strike the profoundest feelings of the human heart. Eighty editions of his poems have been published in Europe within the last half century; and the public admiration, so far from being satiated, is augmenting. Every scholar knows how largely Milton was indebted to his poems for many of his most powerful images. Byron inherited, though often at second hand, his mantle, in many of his most moving conceptions. Schiller has embodied them in a noble historic mirror; and the dreams of Goethe reveal the secret influence of the terrible imagination which portrayed the deep remorse and hopeless agonies of Mabelego.

The poet Dante was born in Florence 1265, and died 1321. His great poem, entitled "Divina Commedia," resembles no other poem. It consists of descriptions, dialogues and didactic precepts. It is a vision of the realms of everlasting punishment, of expiation or purgatory, and of bliss, in the invisible world. From the English translation by Cary, some specimens are given in this number of Blackwood, to show the poetic power of the Italian, noted in his native country as Homer in Greece, and Milton in our own.

Here sighs, with lamentations and loud moans, Resounded through the air pierced by no star, That 'ere I wept at entering. Various tongues, Horrible languages, outcries of woe, Accents of anger, voices deep and hoarse, With hands together smote that swelled the sounds, Made up a tumult, that for ever whirled Round through that air with solid darkness stained, Like to the sound that in the whirlwind flies.

I then: Master! What doth agitate thee thus, That they lament so loud? He straight replied: That I will tell thee briefly. These of death: No hope may entertain't.—*Inferno*, c. iii.

Here is Dante portrayed to the life in the very outset. What a collection of awful images in a few lines! Loud lamentations, hideous cries, mingled with the sound of clapped hands, beneath a starless sky; and the terrible answer, as the cause of this suffering, "These have not the hope of death." The very first lines of the *Inferno*, when the gates of Hell were approached, and the inscription over them appeared, paints the dismal character of the poem, and yet mingled with the sense of divine love and justice with which the author was penetrated.

"Through me you pass into the city of woe: Through me you pass into eternal pain: Through me among the people lost for aye. Justice the founder of my fabric moved: To rear me was the task of power divine, Supreme wisdom, and primal love. Before me things create were none, save things Eternal, and eternal I endure, All hope abandon, ye who enter here!"—c. iii.

The melancholy tone which pervades Dante's writings was doubtless, in a great measure, owing to the misfortunes of his life; and to these we are indebted for many of the most caustic and powerful of his verses—perhaps for the design of the *Inferno* itself. He took vengeance on the generation which had persecuted and exiled him, by exhibiting its leaders suffering in the torments of hell. In his long seclusion, chiefly in the monastery of Santa Croce di Fonte Avellana, a wild and solitary retreat in the territory of Gubbio, and in a tower belonging to the Count of Falbuccia, in the same district, his immortal work was written. The mortifications and various deprivations he underwent during this long and dismal exile are thus described by himself:—"Wandering over almost every part in which our language extends, I have gone about like a mendicant; showing against my will the wound which fortune has smitten me, and which is often falsely imputed to the demerit of my by whom it is endured. I have been, indeed, a vessel without sail or steering, carried about to divers ports, and roads, and shores, by the dry wind that springs out of sad poverty."

Fraught as his imagination was with gloomy ideas, with images of horror, it is the fidelity of his descriptions, the minute reality of his pictures, which gives them their terrible power. He knew well what it is that penetrates his soul. His images of horror in the infernal regions were all founded on those familiar to every one in the upper world; it was from the caldron of boiling pitch in the arsenal of Venice that he took his idea of one of the pits of Mabelego. But what a picture does he there exhibit? The writhing serpent plunged headlong into the boiling waves rising to the surface, and a hundred demons, mocking his sufferings, and with outstretched hooks tearing his flesh till he dived again beneath the liquid fire! It is the reality of the scene, the images familiar, yet magnified in horror, which constitutes its power: we stand by; our flesh creeps as it would at witnessing an *auto-da-fé* of Castile, or on beholding a victim perishing under the knout in Russia.

From the Christian Observer.

# THE WAY TO MAKE A GOOD PASTOR.

1. Give your pastor your confidence and affection. Let him always feel that he is among friends that will guard his reputation, and be willing to cover with the mantle of charity any little deficiencies.

2. Consult him freely, and show that you respect his judgment in all important matters pertaining to the moral and spiritual interests of the parish. Remember that he is the spiritual watchman placed on the wall of Zion in your place, and feels a deep interest in all that pertains to the best good of society.

3. Speak kindly to others of your pastor, and let them see that you respect him, and value his ministrations among you in the Lord.

4. If you disagree with your pastor in regard to any measure of doctrine, or plan of doing good, or in regard to the propriety of any step,—do not go to others and give vent to your indignation, and pour on him abuse—or declare how much better you could have managed. In this way you do no good, correct no evil, amend no fault. The only effect of your course is possibly to alienate the mind of one of his friends, and cast firebrands into the church, and impede your pastor's usefulness. If you desire to oppose him, your duty is to go directly to him. It is probable that with his explanation the matter will assume an entirely different aspect—or, at all events, if you do not see entirely alike, if you are actuated by the Spirit of Christ you will become reconciled; and while you remember that he has specific rights granted to him by virtue of his office, and you see that he has not transgressed the limits of his rights, you will agree to disagree, or at least to allow your pastor to have his opinions as well as yourself.

5. Protect the reputation and good name of your pastor. His character is his capital. Should you ever see the unenviable shafts of calumny pointed at him, let your hearts, like so many encompassing shields, receive them, and your hands enacting break them at your feet. When he is compelled to speak with plainness, and rebuke with all long suffering, or to vindicate unpopular doctrines, or inculcate unwelcome truths, and you discover a disposition to repel them—then stand by him—hold

him up with the strength of prayer and the force of faith—then, instead of falling discontented behind his foes, truth shall accomplish glorious victories.

6. Pray for your pastor. In your closets around your family altar, remember your pastor with affectionate interest at the throne of grace.

7. Attend steadily on the appointed ordinances of God's house. It is so much for public worship, it is your minister's, unless you are prosaically detained. The man who is always present at meetings of the church is a tower of strength to the pastor. If you are frequently absent, for any reason, you are weakening the influence of the minister and taking from his strength. It requires more patience than most men possess to present empty pews. You will paley his energies, and he fear that if the Sabbath be a little too warm, a little too cold, a little sunny or a little rainy, should the mist sweep through the air or the beautiful snow flake fall, the empty walls of the church stand in chilling tones the echo of his loss. It is hardly in human nature to triumph over such discouragements.

8. Never interfere with the private or family arrangements of your minister. He has the rights and responsibilities in reference to his family that other men have. And the people who pry into his domestic arrangements, or attempt to thwart him in any endeavors to render his share in this respect more eligible, pleasant or economical, show two grand defects at least: 1st, a lack of good breeding; and 2dly, a narrowness of spirit which will be apt to render uncomfortable all who have any intercourse with them. The only proper interference should be an endeavor to assist in any arrangements that he may be called upon to make, whether he is comfortably provided for, or you find any deficiencies, endeavor to supply them.

9. Be honest with your minister and provide for his temporal wants. It has been ascertained, as a general rule, where people are able to support the ordinances of the Gospel, but who from imposture, they do not flourish. Such places are ways haunted by a few poor, miserable, idle ministers, who are useless in any place. If a minister should have the misfortune to be engaged in such a place, he would not be likely to main long. He would soon discover that the people have lost their good principles, that those who are accustomed to do evil cannot soon learn to do well. They injure his reputation, destroy his faithfulness, insult his feelings, and beggar his future. No people can expect to flourish while giving the abominable sin of covetousness. The selfish heart of God and disgraced to man.

10. Be punctual with your minister and pay a salary without asking. If any class of men are so scanty pitance which is generally given to it is the ministers of the Gospel, and the salary should be punctually paid. Some people, every thing else should be paid before the minister's salary—and they will contrive to give him, the halt, the blind, instead of bringing acceptable offering. If they have any money which is subject to a little discount, or which is perfectly current, they think it well enough to pay the minister's salary.

You will sometimes see heart-rending cases of negligence and want of strict honor in reference to this matter. But no people can expect a pastor who are very negligent about paying salary, because they think he will not sue them; it runs on neglected for a long time. Scarcely a thing will fix a deeper stigma of disgrace on people than such covetousness and imposture; it would be strange if, under such circumstances, the reviving influences of God's Spirit should be experienced.

Now it is believed that my church which is tolerably efficient minister, if they will any toward him the principles suggested in the way, and take hold with him, will soon see the way to rise in the sanctuary, and they will find that whatever their former views have been about their pastor, they now know that he is a pastor, and that all the interests of religion in the parish are assuming a new and prosperous aspect. Try the experiment, and with God's blessing the result will be blessed.

From the London Quarterly Review.

# THE DEW DROP AND THE STRAW.

The brakes with golden flowers were crowned  
And melody was heard around,  
When new streams of dew drop shed  
Its lustre on a violet's head,  
While trembling to the breeze, it hung—  
The streamlet as it rolled along,  
The beauty or the morn addressed,  
And thus the sparkling pearl confessed

"Sure, little dew drop, rejoice we may,  
For all is beautiful and gay;  
Creation wears her emerald dress,  
And smiles in all her loveliness;  
And with delight and pride I see  
That little flower bedewed by thee;  
Thy lustre with a gem might vie,  
While trembling in its purple eye."

"You may rejoice, indeed 'tis true,"  
Replied the radiant drop of dew,  
"You will, no doubt, as on you move,  
To flocks and herds a blessing prove;  
But when the sun ascends on high,  
To beams will draw me to the sky;  
And I must own my feeble power,  
I've but refreshed a humble flower."

"Hold," cries the stream, "nor thus rejoice,  
For well 'tis known a power divine,  
Subservient to his will supreme,  
Has made the dew drop